

harm, come to us, (laden) with
their sweet fluid: the
wise worshipper invokes the seven
vast and joy-diffu-
sing (rivers) for the sake of ample
riches.

2. (I purpose) to approach with
pious praise, and
with oblations, for (the sake of) the
uninjured heaven
and earth: may the paternal (heaven), and
the sweet-
spoken, free-handed, maternal (earth),
both enjoying
renown, defend us in every battle,

3. Priests, who are preparing
(the libation), first
offer to VATU the delightful and brilliant
(*Soma*); and
do thou, divine Viiu, like the HOTKI, first
drink of
this sweet juice, (which) we offer for thine
exhilaration.¹

4. Tie ten expressers of the juice,
•(the fingers),
and the two arms of the priest, which are
the dextrous
immolators of the *Soma*, take hold of the
stone: the
exulting, skilful-fingered (priest) milks the
mountain-
born juice of the sweet *Soma*, and that
Soma (yields
its) pure juice.²

5. The *Soma* has been effused,
(!NDM), for thy
gratification, for (giving thee) strength in
action; and
for thy great exhilaration: therefore,
INDRA, when
invoked by us, put to thy two beloved,
docile, well-
trained horses in thy car, and come down.

Vtrga XXL 6. AcNi, being well pleased
with us, bring to us, by
paths frequented by the gods, the
divine (female)
mighty and omnipresent^ to whom
oblations are

¹ The MhoBart states that *Vdyu's* drinking first
of the *Soma*
is repeatedly enjoined, *asakrit prapanchitam*.

² The text hag only *sukram an*uh*, which is thus explained,
M cka anwli sukram nirmalam rasam dvgdke, and that
Soma
has milked the pure juice j or *Anm* may be an epithet of
Afc
*vary**; the extensively present priest, *antur vyapto*

adkwaryvh,
6nav a \$jnonyne of *ttri*, a woman, a wife: it commonly